THE MANTLE Thrown off: OR, THE Irish-man Dissected. IN A LETTER From a Gentleman to his Friend in LONDON.

LICENS'D, *August* the 23*d*. 1689

LONDON, Printed for *Richard Baldwin* near the *Black Bull* in the *Old Baily*. M DC LXXXIX.

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OR THE

Trish-man Dissected.

IN A

LETTER

From a Gentleman to his Friend in

LONDON.

LICENS'D,

August the 25th 1689

LONDON,

Printed for *Richard Baldwin* near the *Black Bull* in the *Old Bailey*, MDCLXXXIX.

THE

MANTLE Thrown off:

OR, THE

Irish-man Dissected.

SIR,

I Have heard that it hath been the Imployment of some days among the Exiles of *Ireland*, to frame a Proclamation for Pardoning the *Irish* Rebels.

Both the Subject and Authors, I confess, to me seem Novel. I hardly thought those men that are up to the Elbows in *English* Blood, should be treated like Children, who pettishly quarrel at each others Interest in their Father, whose Emulous Contentions deserve a smaller Chastisement. Nor did I expect to see so great Condescention in a *Prince*, as to advise with every individual man of that Kingdom, how he may secure him; both is demonstration of what we all believed.

God hath sent him to do his own work, and given him his own Spirit, wonderful in Power, yet shadowed with Mercy.

Which however the *Iriſh* can little either eſteem, or deſerve, is well enough known to the *Britiſh Proteſtants* of that Kingdom, as perhaps it would be to thoſe of *England*, if conſidered by them.

I will here in ſome few Inſtances, give my thoughts, why it is ſo, as briefly as the ſubject will admit, reſerving what more ſhould be ſaid, to a larger Diſcourſe, which I deſign on this ſubject.

The innate Averſion the *Iriſh* ever had to the *Engliſh*, even when Religion and Intereſt were the ſame, Hiſtory witneſſeth.

That when the *Engliſh* were called over by their own Kings, and fought their Battles; yet at the ſame time were they murdered by thoſe whom they had delivered.

And no Indulgence could ever prevail with them, to be true to the Crown of *England*, no not Titles of Honour, Marriages with *Engliſh*, Grants, and Imployments from the Crown: all was (upon the leaſt opportunity) trampled under foot by them, whoſe Venom covered all the Antidotes of Clemency, Honour, and Profit.

Luſt ſometimes prevailed ſo with them, as to oblige their Grandees, when they could not by indirect means obtain their ſatisfaction, to gain it by Marriage with the *Engliſh*; and though their delight in the Beauty and Humour of their Loves was great, yet could it not reſtrain their Inhumane Barbarity to the Parents of the Child they had in their Boſom. It becomes not the eyes of a Chriſtian to ſee the Character of their Beſtiality; but they who are inquiſitive may read ſome of it in the Hiſtory of *Ireland*; but greater Examples were in the Rebellion of Forty One.

I need not mention their Legends in that War, they are ſo freſh in the memories of all, who are concerned in that Kingdom; but I ſhall come nearer the ſcope of my deſign, which is to ſhew, *That Pardon and Lenity to them, however it carries the face of mercy, is really the contrary.*

And then, that it will not attain the end deſigned, (*viz.*) the more eaſie reduction of that Kingdom.

For the firſt, Mercy in its proper ſignification and intent, is a work of deliverance, and preſervation, and muſt at leaſt bear the majority whereever it extends, in preſerving the Rights of men.

Now the giving pardon to the *Iriſh*, is not ſo, unleſs it be granted, that the *Engliſh* of *Ireland* have been Uſurpers of their Rights.

It is obvious to every Eye, that by the preſent Rebellion of *Ireland*, the whole Kingdom is ruined, Thouſands of *Proteſtants* murdered, ſtarved, and otherwiſe deſtroyed. The Queſtion then is, by whom hath all this been done? Was it by the *Iriſh?* That is Indubitable. But was not there provocation from the *Engliſh?* That may be a queſtion from Strangers to that Kingdom, and therefore I will anſwer it by a ſhort Narrative of the condition that Kingdom ſtood in, when this laſt ravage was committed by the *Iriſh.*

Tyrconnel was in the Government a bitter Enemy to the *Engliſh*, and *Brittiſh Proteſtants*, the *Engliſh* Militia had been two years before diſarmed.

The *Engliſh* Army Disbanded, and an *Iriſh* Army in the room.

The Corporations new modell'd, the *Proteſtants* turned out, and the *Papiſts* put in the Government of them.

Popiſh

Popiſh Judges, Juſtices of the Peace, Sheriffs, Coroners, and Conſtables, through the Kingdom.

This ſhews they could be under no hardſhips from the *Proteſtants*.

And far from fear of them, that were indeed little better than Priſoners, ever ſince the Acceſſion of King *James* to the Crown.

But it may be ſaid, the *Proteſtants* were for King *William*, then Prince of *Orange*. No doubt all good men were for him that would reſtore the Kingdoms to their Laws, and Religion, but yet the *Engliſh* were under too ſtrict a Guard, and had no power in their hands to ſecure themſelves; ſo that there was not (I may ſay) a Man in the Kingdom, declared for the Prince until *February*, and moſt of their Rapin and Devaſtation was committed before.

This I preſume, is enough to ſatisfie any indifferent man, that without the leaſt provocation or pretence of right, the *Iriſh Papiſts* have committed theſe late Maſſacres, Burnings, and Devaſtations on the *Proteſtants* of *Ireland*.

Now had theſe miſchiefs been reciprocal injuries done on both ſides, though they that were in the right had been ſufferers for the King's Service, yet there might have been room for the *King's Mercy*: But where all the fury of a malicious enemy, fell upon an innocent and quiet people, for no reaſon that they can pretend unto, but that they believed they were for *King William* in their hearts: This ſeems a ſtrange warrant for them, as it is happily without precedent, if in all its Circumſtances it be conſidered, that ſuch monſters of men ſhould have pardon; the impunity of whom as the *Latin* Phraſe hath it, is an injury to all good and honeſt men.

And

And now I come to ſhew, that this Proclamation of Pardon cannot be thought mercy; I muſt remember that I am confined to a Letter, and therefore bounded in my Diſcourſe.

I preſume then, that ſeems not an act of mercy, which protects Offenders in their invading the Lives and Properties of Honeſt men.

Becauſe, according to my firſt Poſition, mercy muſt be circumſcribed within the limits of common right; otherwiſe the peaceable man would have no ſecurity; Government would become an Out-law, and Banditties, our *Miniſters of State.*

But to come nearer the matter, it is the Maxim of Princes to carry an equal hand in Government; and a General Pardon is a mutual good; now at leaſt may the King's Friends (pardon the familiarneſs of the expreſſion) put in for as great a *ſhare* in his *mercy*, as his *enemies?*

The *Proteſtants* pray, let us be included in your Pardon for our Eſtates: It would be thought impoſſible that the *Champion of the Reformation*, and *Proteſtant Religion*, ſhould return; *No*, I have given them to your, and my Enemies.

This would ſeem ſeverer, than that haſty judgment of *David*, *Let* Ziba *and thou divide*; for here the *Iriſh* have all, without the pretence of that Sycophant who met the King on the way.

I would not reſtrain the Fountain of our King's mercy, but if the Stream be turned from his Incloſures into the Common, I think we may complain of thoſe Avaritious hands that do it.

We have Invincible Evidence, that his Royal Thoughts are for us; in that he lets us, nay, bids us, ſpeak; and ſince we ſee his mercy, like the Divinity that guides him, is over all his actions: His bleeding Subjects, that have ſuffered ſo much in the Cauſe he owns,

owns, only pray they may not be excluded from the benefit of his Grace and Favour: they desire not the property of their Enemies, but pray for their own; not for Losses in War, which our pretended Friends, but secret Enemies would insinuate; but for Robberies, and Outrages committed in time of Peace; and such as had their own Government and King been able to assert but part of the Laws, I verily believe would have, in a great measure, been recovered.

I have heard some bring his Majesty's Proclamation of Pardon in *Scotland*, as an Argument against us: I confess, to me such instances, especially from men of understanding, only confirm the apprehensions many have, which is not my business here to mention; this I will say, in my Inquiries, I find it not in our Ministers of State, but a small Fry that hope to fat themselves in the troubled Waters of *Ireland*. They have heard the *Irish* can bribe, and they are loth to see the *English* Treasure they have got, taken from them; but that it may be left to be offered at their Altars.

But to return, it seems easie to answer that of *Scotland*, which is in no point Parallel with that of *Ireland*: They of *Scotland*, a few misled People that run on, under pretence of their Religion, and under their Lords: these of *Ireland* had no such pretence, for they were under their own Government, had no restraint in their Religion.

They of *Scotland* committed no *Murders*, or *Robberies*, at their first going out, but were in their own defence.

They of *Ireland*, began with both, when no man opposed them.

They of *Scotland*, such as it is, had a pretence, at least perswaded to it by their Leaders, for King *James* and his Commission.

But

But they of *Ireland*, had not ſo much as that, when they committed their Barbarity in *Ireland*. And to make them more evidently notorious, their own Government made Proclamation againſt it, though no doubt their chief Men ſet them under hand upon it, though it was too ſavage, and cruel to own.

But to end this Argument, relating to *Scotland*, they are of one Nation, and *Intereſt*; and his Majeſtie's Mercy when given to ſuch, may be ſaid to extend to all: For their Religion, Friends and Relations are in a great meaſure univerſal among them, and what thoſe *Rebels* do, is under a pretended *Commiſſion*, and may ſo be under the Conſtruction of War, and then more proper for pardon.

But they of *Ireland*, not to enumerate particulars, are in every one of theſe circumſtances foreign to the *Brittiſh* Proteſtants there.

I will now trouble you with the reaſons that are perſwaſive with one, that this General and Free Pardon will not prevail, to the end deſigned, that is, for the ſpeedy reduction of *Ireland*. We that know the *genius* of the *Iriſh*, are not ignorant, that they were never prevailed with by Civilities, and Indulgence; they are like their Boggs, never to be truſted to by going gently over, nor ſafely but by cutting your way to the bottom.

If you offer to them either, in War, or Peace, terms of Accommodation, they think themſelves of the ſtronger ſide, and will never ſubmit.

I could give ſeveral Inſtances in this preſent *Rebellion*, where Gentlemen have ſent to ſome of their *Grandees* upon the aſſurance of former Friendſhip, and promiſes, of returning whatever kindneſs was ſhewn, at this time: but their return was nothing but inſultings, and commanding their Horſes away;

when in two or three days after upon a Meſſage from the ſame *Engliſh* Gentleman, threatning the *Iriſh Don*, he had them ſent back.

I cannot ſee how it will affect them to the general laying down of Arms, but to the contrary incourage them, in their Rebellion for theſe Reaſons,

Firſt, If it be an Argument on our ſide to haſten the Conqueſt, for fear of the *French* aſſiſtance, or our other imbroyls, it is the ſame on theirs. For incouragement to hold out, in expectation of it. The *Iriſh* Underſtanding and Courage is obſerved to be by themſelves underſtood, and depended upon, by negatives: the Enemy ſay they are afraid of us, therefore they know we are wiſe in Council and ſtrong in Arms; if not, they would never offer us ſuch terms, they have a Proverb, *Never bid firſt*; and they conclude he is in *want* that doth.

The next ground for my opinion, is, That the giving pardon to all that lay down Arms, *&c.* will be a means to enlarge the War. For no doubt, moſt of the men of Eſtates will come in, and be thereby the more ſerviceable to their Party, both as to giving them Advice, and Intelligence, and alſo Mony which they may receive out of their Eſtates, in the *Engliſh* Quarters, and their Friends of that in the *Iriſh*.

It ſeems a great miſtake to believe, that by taking away the Men of Eſtates from the *Iriſh*, will oblige the reſt to lay down Arms: it will have the quite contrary effect, and I verily believe that the *Iriſh* deſire no better than to have them in the *Engliſh* Quarters.

It makes them conſiderable in the Opinion of their own Party, that they ſhould be ſo courted, and gives aſſurance

aſſurance to the common People, that when the worſt is upon them, they have them to go to.

It may be thought a Maxim of War, from the *World of the Moon*, that upon a Rebellion the men of Eſtates, and Leaders into it, as ſoon as they have formed an Army and headed them, until they had got all the *Engliſh* Eſtates, ſhould then be invited to Pardon, and ſo wait not only the preſent ſucceſs of this, but for another Rebellion.

And this hath been too much the practice of the *Engliſh* Conqueſt of *Ireland*, which proving ſo often fatal to the *Engliſh*, 'tis wonderful the ſame meaſures ſhould be taken again: It really ſeems a Licence for the *Iriſh* to rebel, thus to pardon them that are only able to call them to it.

The Populace could never make a head, but by the aſſiſtance of their Grandees; but when they are once in a body, then they are better commanded without them; and it is a favour to their common intereſt, to receive them into protection, and preſervation againſt another attempt.

To me it ſeems more reaſonable to believe the pardoning the Populace, and excluding their Commanders, would be a readier way to have the Kingdom given up: for though the *Iriſh* heads of *Clanns* influence the common people, whilſt the Lands and Herds follow them; yet that ceaſeth when they are ſtript of both. It was a true Aphoriſm of the Bell wether, *Neagle*, in his Letter from *Coventry*, That *the Natives of* Ireland *followed the Lords*: you, and I know it in our own experience, how careleſs, and unnatural the common *Iriſh* of our Province are to their old Lords, when they often refuſed a days labour to them; and however the common Vogue runs of the command of the old *Iriſh* Proprietors have over the *Scholoms*, I never ſaw it but

where they had some immediate dependance upon them as under-Tenants.

And it would be soon found in this case, if the Proclamation only extend to their private men, or at least none exceeding the degree of a Captain.

The ordinary people affect not travelling, no not so much as out of one Province into another, let them have but liberty to return to their own Cabins, and be protected there, and they will account *themselves happy.*

I will not trouble you farther with my thoughts on this matter, only conclude with this, that besides the mistake of bringing the *Irish* to lay down their Arms by this General Pardon; this way would put a possibility in their hands (if they should at any time) to assume the same Rebellion again; which God avert.

Tunbridge
August. 20.
1689.

Your Affectionate Servant,

H. B.

FINIS.

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